The Theosophical FORUM

OCTOBER 1901

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A sufficient number of subscribers to ensure the publication of the above have sent their names; the essays will be kept back a short time, to allow the addition of some new material.

CHARLES JOHNSTON, Flushing, N. Y.

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* * *

Poor and brief is all that which passeth away with time.

The true profiting of a man consisteth in the denying of himself; and he that is thus self-denied liveth in great freedom and security.

My son, thou oughtest with all diligence to endeavour, that in every place and in every external action or occupation, thou mayest be inwardly free, and thoroughly master of thyself; and that all things be under thee, and not thee under them.

There will come an hour when all labour and trouble shall cease.

THOMAS À KEMPIS.

THE PHYSICAL BASIS OF HINDU METAPHYSICS.

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The Hindu system of physics, on which the metaphysical thought of the East is based, does not in its beginnings differ widely from the latest physics of the West; but it goes so much farther that *our* physics is soon lost sight of and forgotten. The Hindu conception of the material universe, taken from the Upanishads and some open teaching, will serve for an illustration. They divide physical matter into four kinds—prakriti, ether, prana, and manasa—which they call "planes." These differ only in the rate of vibration, each plane vibrating through one great octave, with gulfs of "lost" octaves between. The highest rate of vibration of prakriti is measured by the thousand, the lowest of the ether by trillions, and the lowest of prana by—never mind; they have, and we have not, the nomenclature.

The earth, they teach, is a globe of prakriti, floating in an ocean of ether, which, as it has the sun for its center of gravity, must necessarily be a globe. This etheric sun-globe has a diameter of over 300,000,000,000 miles. All the planets revolve around the sun far within its atmosphere. The etheric sun-globe revolves on its axis once in about 21,000 years, and this revolution causes the precession of the equinoxes. This etheric sun-globe is revolving around Alcyone, with other etheric globes having suns for their centers and solar systems of prakritic globes within them, in a great year of 8,640,000,000 of our common years. Its orbit has a diameter of 93,000,000,000,000,000 miles.

Beyond the etheric globes, and between them, is a third form of matter called prana, as much rarer and finer than the ether as the ether is rarer and finer than prakriti. As this prana has Alcyone for a center of gravity, it is necessarily a globe; and there are many of these pranic globes floating in a vast ocean of manasa—a form of matter as much finer than prana as prana is finer than ether, or ether than prakriti. With this manasa (which is a globe) the material, or physical, universe ends; but there are spiritual globes beyond. The material universe is created from manasa, downward,

but it does not respond to or chord with the vibrations of the globes above, except in a special instance and in a special way, which does not touch this inquiry.

The physical universe of the ancient (and modern) Hindu physicist was made up of these four kinds or planes of matter, distributed in space as "globes within globes."

Professor Lodge, in 1884, put forth the theory that prakriti (physical matter, as we call it) was in its atoms but "whirls" of ether. Since then speculative science has generally accepted the idea that the physical atom is made up of many cubic feet of ether in chemical union, as many quarts of oxygen and hydrogen unite chemically to make a drop of water. This is an old story to the Hindu sage. He tells his pupils that the great globe of manasa once filled all space, and there was nothing else. Precisely as on this earth we have our elementary substances that change from liquids into solids and gases, so on this manasic globe there were elementary substances that took the form of liquids, solids, and gases. Its manasic matter was differentiated and vibrated through one octave, as the prakritic matter does on the earth. Its substance combined as that does.

One combination produced prana. The prana collected, and formed globes. On these pranic globes the process was repeated, with ether as the result, and the etheric globes formed. Then the process was repeated on the etheric globes, as the modern scientists have discovered, and prakriti and prakritic globes came into being.

The true diameter of the earth, the ancient Hindu books say, is about 50,000 miles. That is to say, the true surface of the earth is the line of twenty-four-hour axial rotation; the line where gravity and apergy exactly balance; where a moon would have to be placed to revolve once in 86,400 seconds. Within that is prakriti; without is ether. It is also the line of no friction, which does exist between matter of different planes. There is friction between prakriti, between ether, between prana; but not between ether and prana, or ether and prakriti. Friction is a phenomenon confined to the matter of each plane separately. We live at the bottom of this gaseous ocean—on its floor—21,000 miles from the surface and only 4,000 miles from the center. Here, in a narrow "skin" limited to a

few miles above and below us, is the realm of phenomena, where solid turns into liquid and liquid into gas, or *vice versa*. The lesson impressed upon the pupil's mind by Hindu physics is that he lives far *within* the earth, not *on* it.

There is a comparatively narrow "skin" of and for phenomena within the etheric sun-globe, say the Eastern teachers, where the etheric solids, liquids, and gases meet and mingle and interchange. Within this "skin" are all the planets—the "gaseous" atmosphere of the etheric globe stretching millions of miles beyond the outermost planetary orbit. The earth is in this skin or belt of etheric phenomena, and its ether is in touch with the ether "in manifestation" on the etheric globe. The sun and other etheric globes are within the corresponding "skin" of phenomena of the pranic globes. The prana, manifesting as solid, liquid, and gas, or in combination and in forms, is in perfect touch with that of the etheric globe, and through that with the prana of the earth. That our prana is in touch with that on the pranic globe in all its manifestations means much in metaphysics. The same is true of the manasic globe, and of our manasa.

The great lesson the Eastern physics burns into the pupil is that we are living not only within the prakritic earth, but within each of the other globes as well in identically the same way and subject to the same laws. Our lives are not passed *on* one globe, but *in* four globes. It is as if one said he lived in Buffalo, Erie county, New York, United States; that he was a citizen of each, and subject to the laws of each.

This question of the four globes, of the four planes of matter, of the four skins, and of the four conditions or states of all matter and necessarily of all persons, from the purely material standpoint, is not only the foundation of Oriental physics, but the very essence of Oriental metaphysics—its starting-point and corner-stone. To one who carries with him, consciously or unconsciously, the concrete knowledge of the physics, the abstract teaching of the metaphysics presents no difficulty; it is as clear as crystal. But without the physical teaching the metaphysical is not translatable.

Our Western physics teaches that physical matter is divided into two kinds: prakriti (commonly called "physical matter") and

ether; that the differences of each of the elementary prakritic substances (iron, copper, sulphur, oxygen) are in their molecules, the fundamental atom being the same; that each of these elementary substances vibrates only through one octave, though on different keys; that it changes from solid to liquid and gas as the rate of vibration is increased, and from gas to liquid and solid as its vibration is decreased within its octave; that the ether obeys identical laws; that it has elementary substances vibrating through one octave only, and that these are solids, liquids, or gases on the etheric plane as prakriti is on this; that these etheric substances change and combine in every way that prakriti does; and that while all our prakritic substances vibrate within (say) fifty simple octaves, the lowest vibration of etheric matter begins over one thousand octaves beyond our highest, making a gulf to leap. The Eastern physics presents this with a wealth of detail that dazes the Western student, and then adds: "But beyond the etheric plane (or octave) of vibration for matter there is a third plane (or octave) of vibration called prana, and beyond that a fourth called manasa. What is true of one plane is true of the other three. One law governs the four. As above, so below. There is no real gulf; there is perfect continuity."

The Western scientist teaches as the foundation of modern physics that "each and every atom of prakritic matter is the center of an etheric molecule of many atoms;" that "no two prakritic atoms touch," although their etheric envelopes or atmospheres *do* touch; and that "all physical phenomena are caused by the chording vibration of the prakritic atom and its envelope of ether," each "sounding the same note hundreds of octaves apart." The "solid earth" with its atmosphere represents the atom with its ether. As all the oxygen and hydrogen do not combine to make the drop of water, some remaining in mechanical union to give it an atmosphere, and about one-fourth of its bulk being gas, so the atom formed of the ether does not use all the ether in its chemical union, retaining some in mechanical union for its envelope or atmosphere.

The Hindu physics goes much farther along this road. It says that, when the pranic globes were formed, each atom of prana had its manasic envelope — was the center of a manasic molecule. When the etheric globes formed, each atom of ether was the center

of a pranic molecule, each atom of which was surrounded with manasa. When the prakriti was formed from the ether, each and every atom of prakriti had the triple etheric-pranic-manasic envelope. "Each and every prakritic atom is the center of an etheric molecule," says our Western science; but that of the East adds this: "And each atom of that etheric molecule is the center of a pranic molecule, and each atom of prana in that pranic molecule is the center of a manasic molecule."

The four great globes of matter in the material universe are represented and reproduced in each and every atom of prakriti, which is in touch with each one of the four globes and a part of it. The same is true of any aggregation of prakriti—of the earth itself and of all things in it, including man. As there are four atoms in each one, so there are four earths, four globes, consubstantial, one for each of the four elements, and in touch with it. One is formed of prakritic atoms—the globe we know; another, of the ether forming their envelopes; another, of the prana envelopes of ether, and a fourth of the manasa around the pranic atom. They are not "skins;" they are consubstantial. And what is true of atoms or globes is true of animals. Each has four "material" bodies, with each body on the corresponding globe—whether of the earth or of the Universe. This is the physical basis of the famous "chain of seven globes" that is such a stumbling-block in Hindu metaphysics. The spirit passes through four to get in, and three to get out—seven in all. The Hindu understands without explanation. He understands his physics.

The Hindu physics teaches, with ours, that "the ether is the source of all energy," but, it adds, "as prana is the source of all life, and manasa of all mind."

"When the prakritic atom is vibrating in chord with its etheric envelope," say our text-books, "we have physical phenomena—light, heat, electricity." "Yes," says the Hindu teacher; "but when the atom and its ether *and its prana* are vibrating in chord, we have *life* and vital phenomena added to the energy. When the atom and its ether, prana, and manasa are vibrating in chord, we have *mind* and mental phenomena added to the life and energy." Each atom has energy, life, and mind *in posse*. In the living leaf the prakriti,

ether, and prana are sounding the threefold silver chord of life. In the animal, the manasa is sounding the same note with them, making the fourfold golden chord of mind. Even in the plant there may be a faint manasic overtone, for the potentiality of life and mind is in everything. This unity of the physical universe with the physical atom, and with all things created—earth, animal, or crystal—is the physical backbone of Oriental metaphysics. Prakriti, ether, prana, and manasa are in our vernacular the Earth, Air, Fire, and Water of the old philosophers—the "Four Elements."

The Oriental physics has been guarded most jealously. For many thousands of years it has been the real occult and esoteric teaching, while the Oriental metaphysics has been open and exoteric. It could not be understood without the key, and the key was in the physics known only to "the tried and approved disciple." A little has leaked out—enough to whet the appetite of the true student and make him ask for more.

THE WHITE OF THE DAWN.

Long after the passing of Cuchullain, when the father of Oscar, the old man eloquent, had again become young in the morning breath of the happy isles, there dwelt a meaner race of men in Innis Fail.

A meaner race of men dwelt there; and others like them in heart, though unlike in tongue and name, came to them across the waters to spy out the nakedness of the land. And to one of these strangers an incident befell.

For being very weary of the slow-moving ship, and much fraught with the tossing of the waves, sleep was upon him all day, and he could hardly be waked at even, when the vessel drew near the shore. So it came to pass that, standing once more on the yellow sand at landing, he found himself wrapped in shades and darkness, yet felt himself fully rested, as one who awakens long after dawn.

And feeling this morning vigor in his limbs and heart, while at the same time he saw nothing round him but darkness, he was greatly perplexed. And there were some there—being of the baser folk who inhabited the island—who marked his perplexity and made a mock of it; not openly but secretly and apart. And there was one among them, in wit like the race of the Firbolgs, more cunning and crafty than the rest; and he prompted them to a shrewd design, thinking, as indeed was so, that this man was come to spy out whether the land was indeed so naked, or whether there might not haply remain from old time something of price which he might carry away as a spoil across the waters.

So, putting this shrewd plan in motion, they approached the stranger, bidding him gaily good-morning, and saying that the day was fine. But the stranger, being carried by the composed demeanour of the man, was more perplexed, yet feared with a newcomer's fear, and knew not what to reply but that the day was good, though perchance somewhat overcast and cloudy.

But they replied that it was bright, and that they had long not seen a brighter, and, to shorten the tale, they made night day for him, and day night, he all the while believing that days were thus

in the island; and thus they made great their sport of him, carrying him through waste lands and bad at midnight, and telling him they were hunting, and had good sport.

But at last, being one day gone too far afield, they could not win homewards in the darkness, and so, seeing the white of the dawn, he understood his delusion, and the truth was made clear to him. And he turned upon those that tormented him, but they were gone, leaving him alone with the sunrise.

This tale, like all the lore of Eire, has a deep and hidden meaning; or, to speak as one of the profane, this foolish story that we have clothed anew in heroic garments a world too wide, will serve as well as another to embody a truth that everybody knows and feels, though not everybody recognizes that he knows it.

The truth is this: That this plausible-grotesque life we lead from day to day is not real life at all. We always feel, sometimes intensely feel, that we are in some way being taken in; that we are being put off with the imitation, not the reality; that there is something wildly wrong about it all. We put up with it, we consent to take it seriously, because, for the life of us, we cannot find out how to lay hands on the real life we feel we are being kept out of.

Like the wight in the tale, we have had the misfortune to come to the island called the world, and the bigger misfortune to sleep the last stage of our journey; to lose the light that might have given us our bearings. And like him, too, we are instantly set upon by the people of the place, while we stand hesitating and uncertain on the beach, and, before we know it, we are caught up in the whirl of things, and carried along with the crowd.

How far the crowd that carries us along is a witty and malicious crowd, we shall better know in the white of the dawn. Now, it seems to us, they are as much taken in as we are; everybody keeping everybody else in countenance, though nobody quite believes in it all; nobody daring to say out loud what everybody thinks, for fear of—well, for fear of what, it is pretty hard to say; perhaps for fear of fear, the only thing that one is really afraid of.

It is curious to see how far this feeling of misgiving runs through people; how their lurking sense that there is something

wrong with things as they are, prompts nearly all their activities. The wild, natural man, that we all once were, felt this misgiving, and, desiring at all costs to get out of things as they are, he took thought and became a hunter, and for a time was happy in his new race, until one day he discovered that things as they are had run along beside him, and kept up with him, and that he had not really escaped at all. Then he took thought again, and this time, they say, became a keeper of flocks. He had left the old behind, and went on rejoicing, till once he looked over his shoulder and saw the sardonic companion behind him still.

So we went on, from one thing to another, thinking each time that we had got hold of real life in the material and physical life we built up for ourselves.

But somehow the remedy did not seem to work, for, no sooner was the world's housekeeper comfortably settled, than the world confessed itself disappointed with it all, by going beyond housekeeping to sciences and arts.

Now the proper end of real science, most people will say, is to find out how things really are—in itself a confession that they seem to be not what they really are. And if the sciences we know most about have succeeded in discovering rather what things are not, than what they are; and progress consists only in multiplying the things that any particular thing is not, then that is the misfortune of science, rather than its fault. We may not think much of such results, but we must agree that science means well. There was once a proverb that connected well-meaning people with the paving of the road to a certain place—or was it a state?—so we may not be surprised at the void in which all science's ultimates seem to disappear.

Then art is another confession that things as they are are not as they ought to be; even if that art sometimes only succeeds in seeing quite simple things through a grotesquely-colored cloud of hideousness. The main thing is, that art transforms what it touches, and, if things were quite right already, no one would dream of transforming them.

So that progress and art and science all cry out unrest. They are but the different ways in which our uneasiness shapes itself;

our uneasiness, as of that wight in the island, that, though everyone says it is day, it seems to us pretty dark night all the same.

Then the white of the dawn, the first faint, cold breath of morning, the hidden stirring in everything; one envies him that magnificent surprise: at least one might if there were not, somewhere deep down in us, the premonition that a surprise not less magnificent awaits us too, one of these days, quite unexpectedly.

That is what the white of the dawn says in our hearts.

THE SEVEN RACES OF THE FOURTH ROUND.

THE FOURTH RACE OF THE FOURTH ROUND.

The building of the physical body had been the chief work of the first two and a half Races. The luminous shadows of the First gradually merged into the more definite forms of the Second, and with the Third came the evolution of sex, and the perfection of the physical brain which made it ready for the use and occupation of Mind. "Though we apply the term 'truly human' only to the Fourth Race," says the *Secret Doctrine,* (II. 715), yet the Third is almost human in its latest portion, since it is during its fifth sub-race that mankind separated sexually, and that the *first man was born* according to the now normal process."

The saying that man is "almost human in the later Third," relates to the fact that in the Third *Round* he had a gigantic, ape-like form on the astral plane, which was repeated at the close of the Third Race in this Round. The later anthropoids show, in their *human* features, their hereditary resemblance to their Atlanto-Lemurian sires. (II. 688). Man was made in the image of a type projected by his celestial progenitor; the ape was made in the image of the man of the Third Round. (II. 728).

The Fourth Race is said to have been born under the Moon and Saturn, because the Lunar Ancestors built up the physical body, and Saturn corresponds to the lower mind, or animal soul, which was the distinguishing feature of the Fourth Race. The Third, the last semi-spiritual race, was, as we have seen, the last vehicle of the divine and innate Wisdom. The Fourth, wherein "Wisdom" was obscured by earthy, and therefore *impure* intelligence, had consequently to acquire that Wisdom by initiation and great struggle, (II. 134), although the "third eye," the "eye of Siva," or organ of sipirtual intuition, did not become entirely atrophied before the close of the Fourth Race. The physical third eye was enjoyed by the Third Race men down to nearly the middle period of the Third sub-race of the Fourth Root-Race, when the consolidation of the physical frame made it disappear from the outward anatomy of man. (II. 302-6). And although it could be used till nearly the end of the Race, (a million years or so after the birth of the Fifth),

yet the Race having come to its middle age (or point of grossest materiality) this inner vision of the Fourth Race had to be awakened, and acquired by artificial stimuli, (II. 498-9), the process of which was known to the old sages. (II. 294).

The Fourth Race, known as the Atlanteans, from the name of their Continent, Atlantis, were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, about a point of land in what is now the mid-Atlantic Ocean. The Continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of (II. 334) time and formed the great Altantis. It would be the first *historical* land, were the traditions of the ancients to receive more attention than they have hitherto. (II. 8). The island that Plato called Atlantis, was but a fragment of the great Continent, submerged about 12,000 years ago, whereas the continent itself *began* to sink early in the Eocene period, its last peoples perishing during the Miocene age, some 850,000 years ago. (II. 433). These are the dates given by Eastern Initiates, who maintain that they have preserved records of the racial development and of events of universal import, ever since the beginning of the Fourth Race. (II. 646). As we are told (II. 10) that four to five million years elapsed between its incipient and final evolution, and that we have more than passed the middle of the Fifth Race, it will be easily seen what an immense space of time these records cover. That history which precedes them is traditional, but (can be read in what to every Occultist is quite scientific evidence), the records preserved through the Zodiac for incalculable ages. (II. 646).

The middle period of the Atlantean race was one of magnificent power and civilisation. But the Atlanteans must not be regarded as *one* race or one nation in our ordinary sense. They represented many such, and at their best, Greek, Roman, and even Egyptian civilisation was as nothing compared to theirs. (II. 429). It was their degenerate descendants, the nation of Plato's Atlantis, who built the first pyramids in Egypt. (II. 750).

But a decree of Nature and the law of evolution had gone forth, that the face of the earth should be changed, and that the Fourth Race should be destroyed to make way for a better human-

ity. Everything, from the flower of the field to the greatest of nations and races, must have its period of growth, perfection, and decline, hence the Deluge which swept away Atlantis, was no *punishment,* but simply the result of a periodical geological law. The evil generated by the Atlanteans in their abuse of the creative power for mere personal gratification, in their overweening pride and wickedness, and in their constant use of black magic, wrought out its own terrible retribution in the gradual degradation of the whole nature of the Fourth Race; till from the healthy King of animal creation, man became the disease-ridden being he is now. (II. 410-11). In the former pamphlet on *Evolution,* this distinction between inevitable geological cataclysms, and the necessary consequences of sin in the nature of the race itself, was not made evident, and therefore I wish to emphasize it now.

The bulk of the Fourth Race (born millions of years before the cataclysm that destroyed the Third) perished during the Miocene period, several million years ago. This was called the "First Cosmic Flood," but the name is also used in reference to primordial creation, and the formation of Heaven and the Earths from the waters of the Great Deep, or primordial Matter.* The deluge which destroyed the last fragments of the great continent of Atlantis (except Plato's island), occurred about the time assigned by geologists for the first glacial period, some 850,000 years ago, when the Fifth Race had had already about a million years of independent existence. This is sometimes called "the Second Flood." The third Flood was the very partial one which swept away Plato's Atlantis, the island of Poseidonis, about 11,500 years ago. (II. 760 et seq.).

Our Fifth Race, (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. (II. 141).

It was with the Fourth Race that phallic worship originated, which began by the worship of the body, and ended by that of the sexes. (II, 62, 279 et seq.) Idols and idol-worship died out with the Fourth Race, until the survivors of its hybrid races, (Chinese, African negroes, etc.), gradually brought it back. The majority

*"The great Flood had several meanings, and it referred, as does also the 'Fall,' to both spiritual and physical, cosmic and terrestrial events." (II, 139.)

of our present mankind belongs to the 7th (and last) sub-race of the Fourth, among others the Chinese and their off-shoots, the Malayans, Mongolians, Thibetans, Hungarians, Finns and Esquimaux. (II. 178).

The earliest Paleotithic men in Europe were of pure Atlantean and Africo-Atlantean stocks. They immigrated into Europe long prior to the Glacial Period, in fact as far back as the Pliocene and Miocene times in the Tertiary. The worked Miocene flints of Thenay, and the traces of Pliocene man discovered in Italy are witnesses to the fact. (II. 740).

The Fourth Race developed the agglutinative languages. While the cream of the Race left to the nascent Fifth (Aryan) Race the inflectional, highly developed languages, like the Sanskrit, the agglutinative decayed, and remained as a fragmentary fossil idiom, nearly limited now to the aboriginal tribes of America. (II. 199).

OUR MOVEMENTS.

The Founders.—(Continued).

Each century the Lodge sends into the world one or more of its members, his grade varying with the age in which he comes. The chief Messenger for the nineteenth century of our era was H. P. Blavatsky. She was herself an Adept and a pupil of a Master of Wisdom. She was the centre around which this Movement has grown, and from which it has so widely spread.

The aspect of the Movement which we are now considering is in no sense the only result of the activities of the Lodge, and it is not perhaps the most important. At the same time, as it is the effect of part of its work, it is necessary to take the fact of the existence of the Masters into consideration in order to understand the work in hand. And the better we appreciate the nature of the Adepts, the better we shall grasp the meaning of all that has been done in the Movement, and the easier it will be for us to realise its object. The Adepts, in their work for humanity, are concerned only with Man's permanent and real well-being and advancement, and it should not be difficult to see what they had in view in starting this Movement. They desired to remind us, especially those of us whose destiny it was to have been born under the soul-stifling influences of Western civilizations, of our true nature; to help us to discover for ourselves what we really are; to show us the forces at work in that complex cosmos we call man, and to point to the path which leads to the knowledge of how to control those forces and use them for the good of all. In a word they wished to establish in the world a nucleus of Right Living based on Right Thought and Right Action.

4. The Obstacles to be Surmounted.

The difficulties which in the Western World the Movement has to overcome, arise from the prevailing superstitious materialism which passes for knowledge and the ceremonialism which does duty for religion.

Our so-called education has firmly implanted in most of us the belief that we are merely living bodies, or at all events that the body

is the real man. And that these bodies have attached to them in some way, minds, which are more or less useful to the bodies in getting their wants supplied and in devising means of fighting other bodies. There is, indeed, talk of something called Soul, which is considered to be, in some mysterious manner, the gift of God. It, too, has become attached to the body and, strange to say, gets saved or damned according to the acts of the body or the beliefs of the body's mind. Whispers are heard of an even more mysterious thing called Spirit; but to most this, like soul, is but a word and nothing more. Few have any idea of their actual make up. Feeling secure in their bodily existence they permit the rest of their nature to take care of itself without even troubling to enquire if there is anything more. A weekly visit to the church or chapel, where certain regular forms are gone through, suffices for all spiritual needs, and the burial service will land them, as they think, properly and most respectably at their final destination.

The conceptions people have of Nature are equally limited. Modes of motion in physical matter pass as Nature's chiefest laws, and we accept the ever-changing dicta of Scientific Authority without thought and with but little interest.

The discovery of the great Why of things, the purpose of Nature, the real purpose of life, these are held to be of small account in comparison with those all absorbing duties—the gratification of the appetites; the decoration of the bodies; the keeping up of brick and stone boxes in which the bodies may hide themselves; and the incessant struggle with other bodies.

But the body is not the real man, nor is the mind. The real man is the Soul. Body and mind will die, but the soul is eternal; and it is the fact that every kind of misery, every kind of crime, is the result of man's ignorance of his real nature, of his ignorance of the real relations that exist between himself and others, of his ignorance of the forces working in himself and in Nature, and of his ignorance of the laws that govern the action, interaction and reaction of those forces. Ignorant of the construction and action of his body, treating it in a manner that would be impossible were he but slightly acquainted with its functions, man reaps from that ignorance the harvest of disease, sorrow, powerlessness and death.

Ignorant of the construction and action of his mind, the mental powers are permitted to assist in the gratification of ambition, desire and lust and are devoted to the acquisition of the means to pursue that gratification. From that ignorance and perversion man reaps the harvest of mental sickness, mental misery, mental powerlessness, mental death. Through the perversion and misuse of the physical and mental functions and powers the Soul remains impotent; its Light, as taught of old, shines in the darkness and the darkness comprehends it not.

If this view is correct, if ignorance is the root of all evil, all suffering, all misery, all strife, all sin; then, to free humanity from these afflictions, ignorance must be got rid of. To destroy the plant we must kill the root. The cause of the evil must be removed and tinkering with effects will be of no lasting avail, however gratifying it may be to see immediate results. There are many Societies whose objects are to tinker with effects. We wish them well and in no way oppose their efforts. But the object of the Theosophical Movement is to deal with the actual causes. Therefore it seeks to awaken in man that knowledge which so immediately concerns him, the knowledge of his own real nature and the knowledge of the true in all things.

And here, to remove a very widespread misunderstanding which it is most difficult to eradicate, it must be clearly stated that it is not intended by the work of this Movement to build up a new system of belief; nor to found a new religion; nor to bring a new and easy method of salvation to those who are so occupied with the gew-gaws of the world that they have no time to attend to their Souls. There is not a single new idea or teaching to be found in the literature of the Movement. Every truth of which we have been reminded is as old as the world.

One of the busiest enemies of the Movement, with the object of throwing discredit on its chief worker, Madame H. P. Blavatsky, spent much time in trying to prove that she had revealed nothing new in her books and that the teachings she expounded were to be found in various ancient and modern treatises. He compiled a work showing where the ideas had been described before. When he had finished his laborious task he received our congratulations, for he had demonstrated the truth of one of our fundamental statements,

namely, that the teachings brought to light in this Movement were ancient and universal, the object of our literature being to bring these scattered fragments together, to demonstrate their truth, and to show that they constitute a complete philosophy of life, a philosophy which was once universally recognised and which will again become the philosophy of all mankind. When that day comes it is prophesied that "on earth an era of bliss will dawn on Humanity."

5. The Chief Condition.

There is a condition attaching to the awakening of real knowledge. While information regarding the surface of things, the appearances of things, can be obtained by anyone who devotes time and energy and brains to it, another factor comes in when knowledge of the Real is sought. That factor lies in the moral nature. If we would learn of realities, of things in themselves, we must seek that knowledge not for ourselves as individuals, but for the benefit of all. Only philanthropists, lovers of humanity, can reach the knowledge that is worth gaining, the knowledge of the Permanent in Nature. "To live to benefit mankind is the first step."

And this motive must be pure. As one of the Teachers wrote: "The highest aspirations for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself."

Here, of course, we are at variance with the modern methods of research used in materialistic science. It is held that a man may be selfish and utterly depraved and yet be able to pursue the quest for knowledge successfully and may learn all that one with the pure motive of benefiting his fellows may reach. But this is not so. Only the pure in heart may see the Real. The impure can learn of the outer world only. For true knowledge is not knowledge *about* things but the knowledge *of* things. To gain this the principle of knowledge, the Knower, which is a part of the Divine in man, must be evoked, and that evocation is not within the power of the selfish.

So, in formulating the work of the Movement, the Founders laid down as the first object to be attained, the promotion of a right attitude of mind in those who would seek the True.

The phrase that best expresses this attitude is "Universal Brotherhood." We are to form a nucleus of Universal Brotherhood. And this is no formal or perfunctory matter. He who would become part of that nucleus must feel the Unity of all mankind in his heart. This feeling alone admits him. If it be absent, naught else can avail. Wealth, social position, any number of so-called charities, will not help to gain admittance to the nucleus. On the other hand, if a man has that consciousness within him—the feeling of unity with all that lives—he is already in the nucleus, and no poverty, no want of learning or culture, no lack of all those things which to the world are so desirable, can avail to exclude him. For in that Unity all distinctions of race, caste, religion and nation disappear. The nucleus is constituted of human beings as such. The aspiration to Universal Brotherhood transcends all possible distinctions. The highest name that we can give to the units in the human race is Man: all other names are less, are insignificant, children's playthings. All other names serve only to mark barriers set up by ignorance, distinctions made through want of understanding.

The presence of this intuition of the unity of the race; the recognition of the fact that the best and lasting aim of all men is ultimately the same; the certainty that the good of all humanity is one, that mankind is, in truth, one undivided being manifesting in many forms; and the unswerving will to help all without any distinction—this is the condition for the acquirement of real knowledge. For this conviction of the actuality of Universal Brotherhood is the shining of the Light of the higher self within us, the active presence of the permanent principle in us which in all times has been called by some name which means a Light or Fire. It is the Light on the path of knowledge—Heart-Light.

NEW LIGHT ON THEOSOPHY.

"A Theosophist's Point of View," by Major James Albert Clark, president of the Theosophical Society, Washington, D. C., copyrighted by M. A. B. Clark, 913 M Street, N. W., Washington, D. C.

The author, who is well known as a lecturer at the National Capital, Baltimore and elsewhere, found, as he states, a genuine desire in the questions put after each lecture, and on these inquiries he has built his context of 356 pages of brevier, thus giving the reader value for the price—one dollar the copy.

It is further stated that the work was not written for Theosophists, but for the "man on the street" who has heard just enough to wish to know more, and generally, his listeners at lectures have betrayed a uniformity of experience by stating "Theosophy as you teach it is not as we read it in the books."

This "Point of View" which forms the title is given as that of A Theosophist, thus limiting all conclusions to the author, and not to be considered as binding on the society. "It is not claimed," the author writes, "that it is truth absolute; it is truth as he discerns it. No better test of sincerity and fairness is known in the Theosophical estimate than one's willingness to submit his own views to a just comparison with others. This is his standing in court. On this he rests his case."

The 12 chapters seem to cover the main issues which pertain to the cult, and show a painstaking search. Meeting the occasional charge that there is agnosticism in the Second Postulate of the philosophy which sets some religious value on the unknown, the effort is reverently sustained throughout that the only God man can know is the divinity within.

The most thorough-going chapter deals with Reincarnation, and on lines not heretofore encountered in the treatises of the society. This is explained by the fact that the author having shown a scientific cast of mind in other directions apart from study of Theosophy, has investigated on new lines.

"Karma," the law of cause and effect, which is the broadest generalization in the system of thought compels rebirth, and the purpose is the Perfectibility of Man.

"The Genesis of Man"—differing from the traditional single pair, is in line with the conclusions of many of our advanced archaeologists which they label the "new theory," but which the author, by proof from ancient records, declares to be the oldest wisdom.

"The Psychic Powers Latent in Man" will arouse the antagonism of the Spiritualists and the Christian Scientists, but the attacks are not vindictive nor aggressive. They appeal to the reason, and admit the possibility of further revelations from the unexplained laws of nature.

"A Theosophist's Attitude to Christianity" will draw fire from the strictly orthodox and all upholders of creed and dogma, but the trend of reasoning is in accord with liberal Christianity.

"The Scientific Aspect of Theosophy" will awaken a lively interest in those who have always intuitively felt that the ancients knew more than they have been credited with.

THE THEOSOPHICAL SOCIETY IN AMERICA.

Founded by H. P. BLAVATSKY at New York in 1875.

The Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this."

There are no dues.

The expenses of the Theosophical Society in America are met by voluntary contributions, which should be sent to A. H. Spencer, Treasurer T. S. in A., Box 1584, New York, N. Y.

Applications for membership should be addressed to the Secretary T. S. A., P. O. Box 1584, New York.